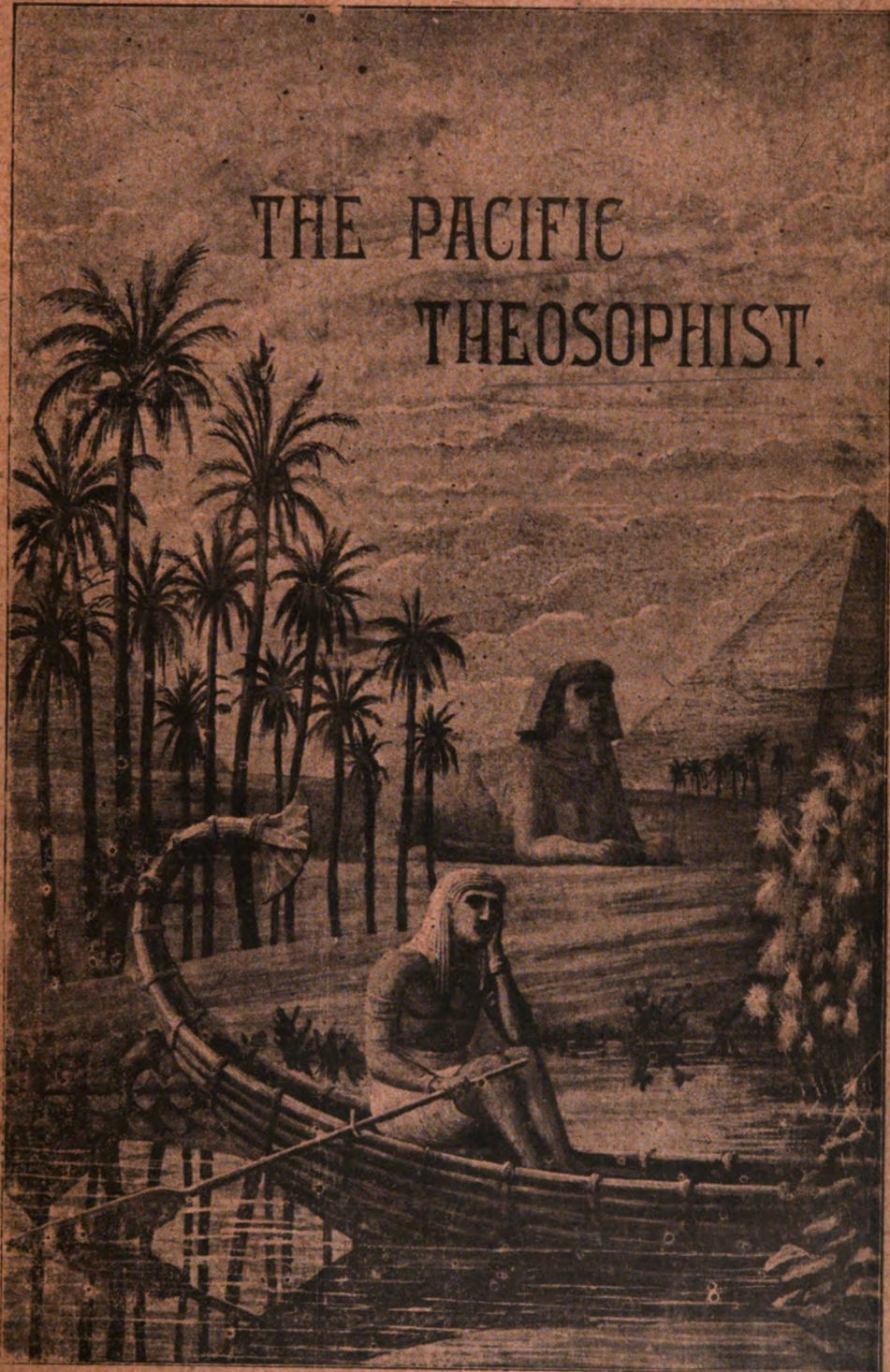


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*"Seek out him who knows still less than thou; who in his desolation sits starving for the bread of wisdom, without a hope or consolation, and—let him know the truth."*



A THEOSOPHIC JOURNAL,  
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religions of the world are alike; to show to all who are seeking Truth that, veiled in their own particular form or creed of faith, may be found the doctrines of God and the soul, now presented as Theosophy. My purpose to-night, is to point out some of the similarities to the teachings of Theosophy embodied in the main doctrines of Christianity, considered with regard to the spirit of their meaning rather than their literal rendering.

We do not deny the verity of the Christian religion as originally understood—quite the contrary—but we do claim that through the lapse of time, through mistranslations of the Bible, through priests who were hirelings and not true shepherds, perversions have crept in, dogma has been set up, intolerance has had full control, and Christian charity—the broad Catholic Christian charity of the early teachings and practice—has become, in the main, an ideal; an ideal too high for practical every-day service or purpose. To this is due the fact that the real meanings of the parables have been forgotten.

We maintain, however, that there is to all religions a hidden side; a mystery, or an occult, side—a meaning to the parable that has a spiritual significance. Surely, all to whom the great Master spoke had physical ears on their physical heads, and yet how often do we find Him saying, “He that hath ears to hear, let him hear.”

The meaning of the parable is always ready for the few who are more anxious to receive the real knowledge than the simple facts of the tale. To such the narrative of the Bible and other inspired works are but allegories in which the mysteries are related, and in this form taught to the people. There it becomes a sort of folk-lore, as it were; its preservation is assured, and it conveys the truth, or, at least, illustrates the truth, to those whose spiritual comprehensions are beginning to be exercised. There is an illustration of a great moral, mental, and, strange as it may sound, spiritual truth in the simple tale of “Jack, the Giant Killer,” as well as in some of the Arabian Nights’ stories. We are pleased with the simple narratives, and do not seem to care for the truth there may be hidden in them. We are interested in the parable; why not try to get at the meaning?

Orthodox Christianity postulates one God, without beginning or end. The words of the first Article of Faith from the Episcopal prayerbook are, “One living and true God, everlasting, without body, parts or passions; of infinite power, wisdom and goodness.”

This is almost identical with "One immutable Principle, Omnipresent, Eternal, Boundless, Infinite," of the Theosophist. So although the expounders of the creeds of to-day conceive of God as a person, with all the attributes of a man, the early fathers knew the truth, as incorporated in this Article, that Deity was "without body, parts or passions." Next, the Article goes on to say that this Unity of God-head contains three persons. There is a similarity here to the teaching of the ages, that Deity manifests as three. Not three persons, which is a materialization of the truth, but as three principles or aspects of the one Unity, or Spirit, Substance, and Intelligence or Mind. Spirit is the Father; Substance, the Holy Ghost—the Mother; and Mind, the Son. These Three are One in the Logos, or Word of God, which to me is God's idea of Himself as manifested for us. What more He may be; in what manner He may manifest His Infiniteness to other portions of His universe, we cannot know; but the Infinite power, glory and wisdom of Deity are declared in this conception. This Great One is Creator, Preserver and Regenerator.

The Second Article postulates "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the Blessed Virgin, so that God-head and manhood were joined together in Christ, very God and very man, who truly suffered and was crucified to reconcile his Father to us, and to be a sacrifice for the sins of men." This stands, for the most part of Christianity to-day, as a declaration of faith in the man, Jesus; his geneology, birth and crucifixion. It has been said that this is a literal and materialized rendering of the great truth of the sacrifice of the Father through part of His own essence, the Son, to become the human soul in man; and this sacrifice was made, not once for all, 2,000 years ago, but is forever enacted, so long as time shall last. There is a glimmering of this forgotten spiritual truth in the claim that Christ dwells in every regenerated man. This can mean nothing else but what Theosophy interprets as its meaning; for surely no one believes that the man, Jesus, dwells in him, nor that this same man Jesus lives as a whole, or even as a part, in every other human being who accepts the doctrine or dogma of the vicarious atonement.

We must, then, look for some other than a literal interpretation.

I believe that a great truth is contained in the history of the Christ as at present accepted, and that a great truth was meant to be taught under the guise of an allegory. It is my belief that Jesus represents the human soul in every man. This is that light which "lighteth every man that cometh into the world;" of which it may be, and is, said to be one with its Father, the Creator and the Preserver, because it is of the same essence, a portion of Deity itself, and immortal, and, proceeding from the Father, it must finally return to its source. Here on the earth to gain experience, it is far from its home. It is truly a God from higher realms. Dwelling in a mortal body, daily and almost continuously associated with the man of flesh, whose whole attention is given to material things, it tries to make its presence felt and its voice heard by the lower nature; endeavors to turn the desires of that lower nature, the personal man, towards the Father in heaven, the God above, towards itself, the Soul. Yet, unable to influence the man of flesh, suffering constantly through the sins committed by the animal man, it is thus daily and hourly crucified for his redemption.

The central figure of the Christian doctrine is the crucified Christ, who redeems the world. Theosophy declares that this is the story of the soul; the soul which is a part of the Deity, incarnated in man "born of woman," who truly suffers and is buried in the man of flesh for his redemption. This is also the central figure of Theosophical doctrine, its corner-stone, its chiefest beauty and its grandeur. Theosophy declares that the real man is a God, that the soul of man is one with its Father, and that this soul is the true sacrificial victim.

Jesus, being a representation of the soul, is rightly called the Son of God, and he is, also, (still considering him as the symbol of the soul in every man), the only son, for in all this earth man alone contains within himself a portion of Deity. The life which animates all nature is from the Universal Father, a radiation of the One Life, but the soul of man is an emanation of His own essence. As a symbol of the soul, Jesus is the Son of God; so the words which are written as his, may in that sense be considered as the words of the Deity, or inspired.

Let us see what we can find which, on examination, appeals to us as containing great truths of a higher or soul-life. (I do not exactly like this last expression, but it will serve to show you what sort of



truth I am trying to call to your attention.) All so-called sacred teachings grow in grandeur as their real meanings are understood; and, strange as it may seem to be, these real meanings are almost universally hidden. The parables of Jesus are truths, concealed, perhaps for their better preservation, and his miracles represent processes of development and growth in the life of the soul which are being enacted and repeated every day. Every careful reader of the New Testament must have seen that the disciples of Jesus were taught a secret doctrine; truths that did not appear to the literal eye; interpretations to the inner man of the real significance of the teachings given to the masses. Jesus is made to say, "Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables." A whole book might be written with the deductions to be drawn from this passage for its theme. "Unto you," the disciples of Jesus, the believers in and followers of the doctrines of the soul in man as a being from the Father—"Unto you it is given to know," not to think you know, not to have to take another's word for it, but "Unto you it is given to *know* the mystery of the kingdom of God." Is there any mystery to the "kingdom of God?" There must be, or this great Teacher of humanity would not have used these words. The mystery of the kingdom of God is the mystery of the life, progress, and development of the soul. To those "that are without, these things are done in parables." They must be content to take literal renderings, materialistic bases for all their doctrine, physical facts instead of metaphysical concepts, and set up the man of clay in the place of the Image of the Creator. Those that are without may also be like the Galatians to whom Paul wrote, "Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh?"

Paul, that great teacher and follower of his Master, continued the parable method, or rather taught some of the mysteries to his people, for he said to the Corinthian brethren, "And I, brethren, could not speak unto you as unto spiritual, but unto carnal, as unto babes in Christ. I fed you with milk, not with meat, for ye were not able to bear it; nay, not even now are ye able, for ye are yet carnal." "God is a spirit, and they that worship Him must worship Him in spirit," not in flesh.

Jesus is said to have declared, "He that would save his life must

lose it." The meaning of this is, that he who would become immortal must subdue and overcome his lower nature; to live the life of immortality which is the life of the soul; to cease to live in his personality, because this personal self is not the real self. This personal self is the man of flesh, spoken of before, and it will inevitably die, and with it will perish and be forgotten all the thoughts, all the hopes, fears, pleasures and aught else, that were connected solely with its material welfare. The spirit and its body, the soul, will alone survive. Then if one's consciousness has always been identified with the perishable, there is nothing to remain as the consciousness of the spiritual soul which lives forever.

St. Paul said "I am crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me, who loved me and gave himself for me." Is not this plainly the doctrine I have alluded to? The personal self crucified that the soul, the Christ within, may be raised to the place of honor and have the guidance and direction of the being? For only in the man whose worldly appetites and desires are entirely under control, dead as rulers and living only as obedient servants, can the guiding power of the soul be felt. Then, and then only do the words of Jesus become fully clear, where he says "and I, if I be lifted up, will draw all men unto me."

EDWARDS PAUL JONES.

[To be continued.]

## THE SECOND OBJECT OF THE THEOSOPHICAL SOCIETY.

All ancient philosophies and religions are exoteric veils thrown over the face of esoteric truth. As the result of this, they are allegorical, *i. e.*, mythological, in form. Nevertheless, this does not make them unscientific. Such veils conceal the deeper truths from the profane, or from those who are not yet prepared for such teachings, while at the same time preserving them for the initiated. If one reads any of the world's religions, it will be found that all have an esoteric, or deeper, as well as an exoteric meaning. Jesus declared that unto his disciples he could reveal the "mysteries of the kingdom of heaven," but unto them that were without he could only speak in parables. All teachings can only be given out according to the understanding of the hearers. This fact led to the formation of the ancient mysteries of India, Egypt and Greece, as well as to those



of the old Maya civilization in Central America. Each of these also had the Lesser Mysteries, which were preparatory to the Greater. The general teaching (for the masses) consisted in ethics, based upon the law of cause and effect. As it was taught that this law was supreme on all planes in nature, there was no supernatural, or miraculous, but all was under the law. Some teachers called the Law Karma, others, God, or the Lord. The teachings of the world's Saviors differed in form and phrasing, but in essence was the same. This any one will perceive who is willing to search impartially. The Hindu Upanishads, the Buddhist Suttas, the Vendidad of the Zoroastrians, the Popul Vuh of the Ancient Guatemalians, the Christian Bible, the teachings of Pythagoras, Plato, Ammonias Saccas, and other Greeks who had been initiated in the Sacred Mysteries—as they were called—all contain the same teachings. This is explained in Theosophy by saying that all these teachings had a common origin; that the so-called "Saviors" of the world, the sages and "wise men of the East," who founded the different religions and philosophies were members of a great Lodge, or Brotherhood, to which the Elder Brothers of the race belong. This is what Jesus evidently meant when he said, "My doctrine is not mine, but His that sent me."

In the sacred scriptures of the Egyptians, Chinese, Hindus, and other races, are to be found statements of the law of "inbreathing" and "outbreathing," which are insisted upon as being universal, and Prof. Huxley, in a lecture delivered in 1893, on "Evolution and Involution," frankly acknowledged that this which he was then expounding had been taught by Buddha nearly 500 years before Christ, and by many of the old Greeks. Evolution and Involution are simply modern synonyms for the "outbreathing and inbreathing" of the ancients.

In all the ancient religions and philosophies is found not only a general agreement, a substantial harmony, but far more consistency than among scientists of to-day. If modern science can be called exact, the older doctrines cannot be called fanciful. Olden Teachers taught that the universe is One; its varied life the manifestation of a single force; and he who would truly expound the nature of any part must know the unity of law which reigns alike in all, determining the "fall of a sparrow" no less than the action of conscience in

the soul. Modern science, however, is steadily advancing towards this conception of unity, and even now hints that but one substance underlies the "matter" of its experiments; that but one force thrills through the thousand activities in Nature. And this force, as the keen-eyed are perceiving, is no mere physical potency, working in matter, but an outbreath from the ultimate Home of Being; differentiating itself as it penetrates more deeply into the material universe, but ever changeless in its nature, and ever showing that the root of natural law is spiritual law. Thus scientists are gradually returning to the grand conceptions of the Secret Doctrine that science, religion and philosophy are one—are but aspects of infinite, universal truth.

R. KRAUSE.

### LODGE WORK.

Let Lodges see to it that they maintain strong living centers of brotherly feeling. The importance of this is recognized by but few. Intellectual effort ought not to be made the sole, nor even the chief, end of a Lodge meeting. Especially is this true of Lodges of the E. S. Comparatively few can be reached through the vibrations of thought, for few are they who really think, while the great heart of humanity is longing for brotherhood, and the deep, strong vibrations of feeling which a united, devoted Lodge can pour forth will arouse an almost universal response. Few, again, are they who can think clearly and decisively enough to affect the thought currents of the world, and fewer still they who have so absorbed the Theosophic principles that they can instruct without arousing opposition. He who arouses the antagonism of those whom he would teach is not yet fitted for a teacher. But all can *feel*, and a strong center of feeling is a most effectual instrument for Lodge work.

Let the Lodges, then, maintain an attitude of brotherly solidarity towards all mankind, and all men will begin to turn towards Theosophy with an unconscious yearning, for which no thought of theirs can account, and which no mere thought of yours could have aroused. Be not too eager, therefore, with argument, either with the world or with each other. Learn and practice kindly tolerance, first with your fellow members, and then with all others. The warm sun of human compassion will melt away barriers against which the fierce winds of argument struggle in vain. Lay this lesson to heart and be wise.

ZETA.



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"LIFE'S LITTLE IRONIES."

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PART I—THE INJUSTICE OF THINGS.

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On the face of things the world is unjust. The world is full of what Thomas Hardy has, in his book of wonderfully pathetic tales, called "Life's Little Ironies." The title itself is ironical, for what he designates as "little ironies" are the great tragedies of every-day, real life. I have chosen Thomas Hardy's books to illustrate this text because I think no other English writer to-day is so keenly sensitive of the injustices of life—or of what seem to be injustices. He sees a world full of human woe, and he realizes that most of it is not due to the wickedness of the old time villains of the melodrama. He sees misery where no one, apparently, is to blame; where no one designed the misery either for himself or another, and where those who suffer it, and those who witness it when not themselves the sufferers, would give worlds to set things right and prevent or stay the suffering if they only knew how.

Take Hardy's tragedy of Tessie—little Tess, of the D'Arbervilles. It is a beautiful piece of fiction, written with the art of a great master and with the soul of a profound humanitarian. How frightfully true to life the pretty tale is, all know who have read it, and all who read have wept with poor Tess. Surely she is the victim of life's ironies. Society itself seems leagued against her. She is a noble girl, full of all the diviner qualities that even holy men adore in womankind. But the world crushes her. She does not sin, but is sinned against. In after years this sin of another's doing follows her. It poisons her whole life. It drives her in the end to an awful death.

We all know the story of Victor Hugo's hero, Jean Val Jean, who suffered so terribly for so small a crime as the theft of a loaf of bread. But, indeed, we need not go to the story books for the ironies of life, the injustices of the world. We have only to look about us, aye at ourselves, to realize the wrongness of things. All the world is full of bitterness and injustice, it seems to us at all times.

Why does this man prosper at the expense of others? Why are the small sins of this one visited so heavily upon him, while the greater sins of another go unavenged? Why is every step that this man makes a failure, and every step that man makes a success?

Do we not often see that the vanquished fights the nobler, stouter battle? Do we not know that wrongs go unscathed while virtues remain unrewarded? Why is this man born a hunch-back and this man strong and fair? Why was my lot cast in poverty and obscurity while he was born a prince and ruler? Oh, the injustice of poverty! I must work long hours each day to gain but a bare living; I, who would become a god in wisdom and goodness were not all my energies and my time demanded by society in return for food enough and clothes! While he has wealth and leisure to squander and never a care for the morrow! I, with the soul of a poet, burning to write, or to paint, or to sing, longing for books and culture and knowledge, and doomed to the grind-stone of poverty! He, who has wealth only to squander in idle pleasures or sinful dissipations; time to waste in pursuit of only things that gratify the senses!

What a gulf there is between us! What a world of injustice! What a universe of woe-uneared, virtues unrequited! This is life! What a spectacle it is for either the man who thinks or the man who suffers!

With the limited ideas that men and women of the West have continually before them, and the narrow, surface view of things their religion and their philosophies of life give them, the wonder is, not that men sometimes rebel against fate or "take up arms against a sea of troubles and by opposing" seek "to end them." The wonder is, indeed, that the thousands suffer and endure with as little of rebellion as there is.

Here, indeed, is a serious study for the student of human nature: Why do men suffer so tamely all these ironies and injustices of what to them must be a purposeless life at best, with the absolute surety of ignominious failure for millions, at the end of it all?

Perhaps it is that at night when our bodies are resting, or perhaps in some quiet moments of deep reflection, our real selves stamp upon the atoms of our bodies a sort of sub-consciousness of the ancient and eternal truth that the world IS just, that there is nothing unjust, that justice and law rule supreme in every corner of the universe—in a word, that Karma is unfailing.

Those who study Theosophy only a little know that this is true; know it consciously and in their waking hours—and, believe me,



the knowledge takes much of the bitterness out of life; takes it all out, for those who are willing to have it so.

I said at the outset that on the face of things, the world was unjust. I have now to explain that the world is not unjust, and to try to tell you why it is not. It is the purpose of Theosophy to tell men that the world is not unjust and why it is not. And if I fail to convince you that the world is just and that law prevails, lay my failure not against Theosophy, but seek further for the truth. And if you seek you will find; not all of it; no one ever found all the truth; but you will quickly find enough, at least, to show you that life's little ironies, life's great injustices, are only such when viewed from the bare surface of things.

JAMES H. GRIFFES.

(To be Continued.)

### MISCONCEPTIONS ABOUT THEOSOPHY.\*

There is a prevailing belief that Theosophical teachings are from the East. So far as the Theosophical Society is concerned, there is neither East nor West.

We know that among the general public, and even among many of our members, there are misconceptions as to the Society. We are not separated from the great mass of humanity in the sense of having special and peculiar beliefs, or in standing aloof from our fellowmen in any way. Whatever the individual beliefs of the members, there is only one faith that we hold, one object for which we work. That faith is a belief in the spiritual unity of mankind. The object for which we work is the realization of this unity here upon earth. Many may say that in striving to make a brotherhood of mankind we are looking at something entirely visionary and impractical. It would seem that with the great diversity in human races, their differences in religions, it would be impossible to have anything on earth like universal brotherhood. I do not think our hope visionary for this reason. If there is anything that has become clear to the mind of man in this age, it is the fact that the entire universe is governed by law. This is confirmed by even physical science. The motion of the earth and every planetary body is governed by fixed laws. It is but a step further to assert that all interests of human life come under the reign of rigid law. That being

\*Abstract of a lecture delivered in Los Angeles, California.

true, all differences of belief have their place in the life of humanity, and order will come out of all this chaos of belief. The Theosophist believes in this reign of law for mankind. If it be true that the sun and every planet in space moves in exact time, and no chaos is permitted anywhere, is it not equally true that continents upon this earth come up out of the sea and are submerged; that human races live upon the lands of this globe, one passing and another rising on the ruins; that they are equally governed by law, each for its cycle and time, as regularly as any body moves in space? Where now the Atlantic rolls there was once a densely populated continent. The lands we now occupy will in their turn be submerged—and the submergence be governed by rigid law.

Truth speaks in myriad voices. Religions past and present must embody some part of this truth, and though we have warring sects now, each must contain some element of truth. Each has its time and season, and it is quite easy for a close student of antiquity to prove to himself that every phase of religion now upon the earth sprang from that which was once the faith of all mankind.

Evolution is the steady growth of physical mankind from the lower to the higher, until a certain point is reached, and then a destroying action comes. Nature breaks down the forms she has built, and from the broken fragments builds better than before. Apply now this law to the matter of religious beliefs. Creeds and sects are the broken fragments. It is fair to assume that out of these broken fragments the Law (call it God, if you will) will build up a new faith.

It is not true that Theosophy seeks to revile Christianity, or any other religion. In the West it is more nearly like to Christianity. The Book of the Christians say there is no new thing under the sun. Christianity instead of starting 2000 years ago is, in reality, one of the oldest religions on the earth. There is absolutely no historical record of such a person as Jesus. The Gospels we now have are translations from some older work, now lost. There is abundant historical foundation for the statement that John, or Oannes, was the real founder of the Christian religion, and that he taught in Babylonia. So that Christianity is not a new religion, but among the oldest in existence. I have not found it necessary to turn to the East, to China, or Egypt, for religious teachings. The same truths



found in these countries are found in Christianity which came from the same source—the one Wisdom Religion of Antiquity.

We know historically that all that is good and noble in the Christianity which the Western world has had for 2000 years has come from the East, has been derived from Chaldea, Egypt, and Greece. But we are a Western people, and our Society works in the West. We do not turn our eyes to the extreme East.

In the ancient day of Egypt and Chaldea, were the Mysteries in which the science of the soul was taught. Such truths as the masses could understand were given out. Those who were fitted were admitted to initiation. The full initiate became “divine,” or a Mahatma, “at one with his own soul.” The mysteries have disappeared from the face of the earth, but they will reappear, and in the West.

We believe in reincarnation, that the soul of man does not pass away on the death of the body, but returns to take up the work it has to do upon earth; that each person has lived for many ages on this earth. We are not a new people but ancient races of the past. All that was noble in the past shall live in the present, go gloriously on into the future, and this Society, in looking back to the East, simply looks back into the past, and says that this its new interpretation of religion is better than that of the past.

JAS. M. PRYSE.

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### KARMA.

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This is a relative world, wherein the magnitude of an object depends upon the position of the eye which observes it. So it would seem to Theosophists that the importance of understanding the law of Karma, and helping all mankind to realize this great law of absolute justice in all its workings, must be a special effort of our lives. We know that Brotherhood is the link which connects us with the Divine All; that Karma is the adjustor of that relation, which severs the cord, or makes perfect the sympathy, according to our choice.

It is this law which holds the Unseen in balance; it is the basic law of all manifestation. High over thought in the world of morals, Karma appears as vindicator; “levelling the high, lifting the low, requiring justice in man, and always striking, soon or late, when justice is *not* done.” We forget, in our prosperous days, that mean

and stupid as our fellow mortals appear to us they are our brothers, and they have claims on us as such, until Karma forces us into sorrow and grief, when we learn that grief has this that is noble, in that it opens the heart toward its fellows and accepts all sympathy, come whence it may.

It is through Karma that all nature holds her equilibrium, for, as J. K. Jerome says, "the nearer to Heaven the leaves, the deeper the roots striking down into darkness." Indeed, it takes an age of sensuality and vice to bring a nation to the point that must either totally annihilate it in that manifestation, or purify it by the awakened Light Eternal. So, hand in hand with destruction, Karma carries the other alternative, and it is for man to put out his grasp to one or the other. For just as surely as this life is the result of that choice so will the next life bring growth or stagnation according to our choice in this.

Some one writes that "the most gladsome thing in the world is that few of us fall very low; the saddest thing, that with such capabilities and possibilities we so seldom rise higher." A belief in the law of Karma enables us to get a footing in this jagged mountain of life, to look about, back, or upward, without falling. It brings a power, a strength, a conviction, a clear-sightedness which dissipates the dizzy feeling of uncertainty. It also adjusts the impulses. If we can regulate our impulses,—as we certainly can—we have controlled and made our Karma for our next existence, inasmuch as we attract to ourselves, by thoughts and deeds, all that is noblest, highest and best, and live that beauty gladly for others.

A recognition and acceptance of the Law of Karma is the greatest blessing that could possibly befall humanity. Then only do we know every calamity to be a spur and valuable hint and, as Emerson again says, "Learn this lesson; namely, that whatever by the cunning co-presence of two elements lames or paralyzes you, draws in with it the divinity in some form to repay." This co-presence is Karma, through which man learns to thank his defects, and to stand in some terror of his talents, for while a great talent draws so largely on one's forces as to lame, a defect pays in heavy revenues.

By Karma we are ever on guard in the citadel of our inner natures, and we find we cannot play with fire with impunity. We are no longer satisfied with what we are now making of our lives; we are

awakened to possibilities never before realized, through which we reach out our hands in the darkness and take God's hand in our own. We learn to doubt the egotism of our natures, and no longer sit "like an old woman at her hearth warming our hands at our sorrows, and dropping in fagots, while each thinks his fire a sun in presence of which all other fires should go out," but, like Shakspeare, we stop and learn this wholesome truth: "Methought I was—there is no man can tell what—methought I had—but man is but a patched fool if he will offer to say what methought I had."

ADALINE WHEELER.

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## Editorial.

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### BROTHERHOOD, OR—WHAT?

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Having tried the—to them—costly experiment of setting up an imperial Czarism within the Theosophical Society, and having recognized but not acknowledged their overwhelming defeat in this unbrotherly attempt, the Besant people are now making a great show of holding out the olive branch of peace to the real Theosophical Society. This is simply an attempt to mount upon the great wave of Theosophical interest which the Crusaders have aroused the world over.

They are insincere. They have not abandoned one iota of the intolerant and unbrotherly attitude which occasioned our cutting ourselves asunder from them. Let them "bring forth fruits meet for repentance," before making overtures for union. Let them cease to repeat the false and most untheosophical slanders upon our dead Leader—"the Greatest Exile of them all," as he has been most justly called—and upon our present most beloved Leader, Mrs. Katherine A. Tingley.

"But we are not doing this," we hear some of them declare. Second to none in their ranks is the Countess Wachtmeister—aye, superior to most of them, in that she has the courage of honesty, and does not hold out the olive branch in one hand, while scattering slanderous statements with the other. This is what she says in a "scare-headed" interview in the columns of the *Toledo Commercial*, of March 6th.

"I am a member of the society that had for its leader Mme. Blavatsky, and of which Mrs. Besant is a member, and when some of the society broke away and refused to adhere to its tenets they did not in the least affect the standing of the society or the truth of its teachings. It was something similar to the Salvation Army in this country, some members of which refused any longer to be connected with the original order and called themselves Volunteers.



In doing this they were not like the Theosophists who were drawn away by Mr. Judge. There was no friction between the two branches of the army, whereas the erring Theosophists continued to call themselves the Theosophical Society in America, and thus confounded people as to which was the original.

"Mr. Judge would not submit to an examination of the charges against him, so his followers determined to secede and form an organization of their own, placing Mr. Judge at the head of it and *thus beyond the reach of process*.\* One of his leading adherents at the time stated that *it was the only way to save Judge*, but the pretext put forth was the securing of autonomy for the American section, a pretext obviously, from the fact that the American section, like every other section, already possessed autonomy under the constitution.

"In order to secure the success of the plan for secession, the various branches were quietly and carefully notified and everything arranged for the convention, which met at Boston in April, 1895. When the convention met, about nine-tenths of the branches and members seceded, a new organization was formed called the "Theosophical Society in America," and Mr. Judge was elected president of it for life.

"All this was published at the time and is known to most people. The new organization retired from its place in the Theosophical society, renounced the constitution and the laws and framed new ones of its own, so it ceased to be any part of the original society and became an organization wholly outside. Hence it has no claim to the Theosophical society and cannot be the "T. S. in America," or in any other land.

"There is no need to comment upon the career of Mr. Judge's society since his death; it affects in no way the Theosophical society. One thing the Theosophical society would never do is to have.....such a woman at its head as Mrs. Katherine Tingley, who was appointed by Judge.....

"There are not two Theosophical societies as some people seem to think. Ours is the original and only society; its teachings are the same that they have ever been. It was founded in 1875 by Madame Blavatsky and Colonel H. S. Olcott, the latter still living and as heretofore the President. The only "Theosophical Society in America" is the American section of the Theosophical society and that title is its own property as declared in its early and continuing constitution."

The above speaks for itself, and comment would be to "paint the lily."

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\*Italics ours. Ed. P. T.

## THE EASTER FESTIVAL.

During the month past all Christendom has been celebrating the festival of Easter, without one in ten thousand of those who joined in that celebration having the slightest idea of the nature of the feast. It is of purely pagan origin, and is one of the strongest evidences that Christianity was only a variant of already existing religions at the time this festival was adopted by the church. The very name, Easter, can be traced back to the heathen goddesses, Astarte and Ostara, and to similar personifications in ancient mythology. With Chris-

tians, it purports to commemorate the resurrection of Christ from the dead. They have never paused, however, to ask the reason for the fact that it never falls upon the same day any two successive years. Like all of the movable festivals of the Christian church, Easter is a relic of pure pantheistic nature-worship, and as such has a philosophical and religious significance which it lacks in its ignorant observance by the people of the West.

Its date is determined by the first full moon which occurs after the sun crosses the equator from the South towards the North, thus ushering in spring-time, or renewed Nature-life. It is a pure combination of sun and moon worship, and is a most poetical and beautiful idea. No more appropriate festival was ever instituted by any religion than that which the ancients celebrated in honor of this event.

The Christian allegory of the death and resurrection of Christ is one which, like all sacred allegories, can be applied in many ways. Astronomically, it refers to the renewing of life in the very cosmos itself. In a more limited aspect it typifies the cycle of Spring, and the ushering in of a new cycle of activity for the earth. Macrocosmally it is a type of the birth of universes, (which in all ancient philosophies are known as "Sons" of their Mother, Space, and their Father, Spirit). Microcosmically, it portrays the resurrection of a human soul, "dead" in its own sins and passions, to the new Christ life. Indeed, this is the meaning which is patent in the New Testament allegory, for the whole story points to the resurrection, or triumph, of Christ over his lower nature, or animal body. For there is grave doubt if ever there was such a man as Jesus crucified, except as all souls are, daily and hourly, who are incarnated in, or nailed upon, the cross of "matter." Polycarp, one of the early Christian martyrs, declared that Christ was not crucified in the manner alleged at all, but lived to about the age of fifty years. Whether this be true or not, the fact remains that the festival of Easter is a relic of olden, pantheistic, nature-worship; celebrated ages before the Christian era, and adopted into the Christian church after the manner in which they appropriated all their symbology—that is to say, taken from ceremonies then extant in contemporaneous religions.

The worship of the sun and moon were nearly always conjoined by those who saw in nature the visible manifestation and "garment of God," and therefore the feast was postponed until the moon had gained her full radiance after the sun had crossed the line. Thus the Christian festival is doubly "pagan," in that it combines the worship of both the sun and moon as symbols of Nature's God. If Christians can be brought to see that their religion is only a misinterpretation of older and more philosophical beliefs, a great step towards universal toleration will have been accomplished. When Jehovah is recognized to be only a symbol of the regenerative forces in nature, then will he be of no more importance than the thundering Jove of the Greeks. Then will all the world set themselves to reconstruct out of the present ignorant and degenerate theism and polytheism, the olden, truly magnificent, and truly philosophical Pantheism in which the festival of Easter originated.

## BRANCH REPORTS.

### AURORA BRANCH, OAKLAND.

Sec. S. S. Allenbury, writes: Aurora Branch T. S. A., is doing good work. All the meetings are open to the public and interest is growing. Lectures for April were: "Purpose of Life," Mrs. S. A. Harris; "Masonry and the Ancient Mysteries," Dr. Patterson; "The Masters of Wisdom," Miss Anna Bryce; "Swedenborg and Theosophy," Rev. J. S. David.

### KSHANTI BRANCH, VICTORIA, B. C.

Bro. G. F. Jeanneret, writes: We had a splendid time during Jas. M. Pryse's visit. He was with us four days, giving two public lectures: "Esoteric Christianity" and "Basis of Brotherhood." The former, together with replies and questions which followed, created a very marked impression on the audience.

We held three private meetings at which we received much valuable information and many good suggestions. He, in fact, never speaks, no matter what the subject, without saying something of interest drawn from his great store of knowledge.

### VANCOUVER BRANCH.

Bro. Wm. Stewart writes: I send two papers with account of Lecture delivered last Sunday in Vancouver, B. C. (Clippings were lost, unfortunately: Ed. P. T.) Had a splendid audience, which seemed to drink in heart and soul everything that was said. After the lecture I succeeded in forming a Branch with ten Charter members to begin with. So the good work still goes on. The forces were with me in Vancouver, for everyone said the lecture was splendid.

### THE CRUSADE, KABBALISTICALLY.

S. R. L. M. A., Kabbalistically, is 300 plus 200 plus 30 plus 40 plus 1 equal 571, and 5 plus 7 plus 1 equal 13, which is the Crusade number *i. e.* their lucky day number.

Put a rubber band around a globe and it will be seen that the Crusaders went around on a "great circle" of the earth—possibly one of the former equators of the earth.

MAZZAROTH.

## BOOK REVIEWS.

NARADA SUTRA. An Inquiry Into Love. By E. T. Sturdy.\* This is a translation of the Narada Sutra, with a running commentary by Mr. Sturdy. The work is one of the many attempts to bring the ancient writings of the East within the reach, intellectually, of the West, and is one of the best of its kind which we have ever yet seen. Mr. Sturdy has thoroughly saturated himself with the Brahminical philosophy, and makes the meaning of the text which he illustrates quite clear. He shows that so far from being wholly intellect-

\*Longmans, Green, & Co., London, New York, and Bombay. Price, \$1.00.



ual, as is often claimed, the Vedantin Philosophy is permeated through and through by the idea of love, in its very highest conception. It is well that the believers of Christianity should be made to recognize the beauty and sublimity of other Eastern religions, for this will make them more humble and more tolerant. No one can read the Narada Sutra, and the running comments by Mr. Sturdy, without being benefited thereby. But one regrets that a former Theosophist should have become so imbued with any particular religion as to have abandoned the broad philosophy of Theosophy for the narrowness which must follow the adoption of any particular religious belief. And we venture the opinion that it is not the strongest minds who are thus carried away, so to speak, by any particular philosophy or religion which they may happen to be investigating. But in abandoning Theosophy for Brahmanism, Mr. Sturdy has the company of Alexander Webb, who did the same thing when studying Mohammedism, not to mention Dharmapala, and others who seek to advance some particular faith at the expense of the broad Theosophical doctrines. Indeed, even Annie Besant and Col. Olcott have become far more Brahminical than Theosophical in their attitude as teachers, so that the weakness, if it be a weakness, of Mr. Sturdy, can easily be excused in the excellence of this, the first output of his pen. One can hardly excuse him, however, for his open idolizing of the Swami Vivekanada, and his using this idolatry to covertly attack the Theosophical society, in the appendix of his work.

The Swami, with that modesty so characteristic of Hindu Yogins, announces himself as a Sannyasin, or holy ascetic, and declares that he teaches by the authority of no hidden being or any unknown source whatever; that "Truth stands on its own authority, and Truth can bear the light of day." Does it, indeed? It is true that there are methods by which people can be hypnotized, and practically made mental slaves for the rest of their lives. Ought such truths as these to be pronounced far and wide? The Swami is talking pure nonsense, or rather is uttering glittering generalities for his own self-glorification. If he were, as he claims a true Yogin, he would know that there are an almost infinite number of truths, which it would be highly dangerous to place in the hands of the average selfish mortal; as dangerous as it would be to give a child dynamite and matches to play with. But we can safely let the Swami alone. For no true Raj-Yogin goes about the world proclaiming himself such. Mr. Sturdy would do well to omit this sort of disputatious matter from future editions of his work. Let it stand upon its own merits. For, aside from a certain ambiguity which at times mars it, this effort is really meritorious. In one instance only, does there seem to be a real perversion of the teaching, and this where he makes the heart subservient to the head. It is only necessary to point this out to have the error instantly recognized by those who have made any study whatever in occult directions. A.

Contents of the March number of *Theosophia*: "A Recapitulation of the Theosophical Movement in Scandinavia and Finland since its First Beginnings," an address by G. Zander; "School R. L. M. A.," by E. A. N., trans-

lated with illustrations in the text; "Extracts from a Letter to a Friend (on reincarnation)," by Oscar Ljungstrom; "The Closing Cycle," by W. Q. Judge, transl.; "Why the Hearts of Men Are Grieving," by Edw. Swensson; "The Crusaders on their going Home," by C. S. Reports of branches, activities, notices etc. close up the number.

The above mentioned address was read by the President at a social gathering, convened in order to celebrate the 9th anniversary of the first founding of the T. S. in Sweden, Feb. 28th, 1889.

A new branch, the 10th, has been formed in Dalecarlia, one of our oldest and most interesting provinces, whose inhabitants have preserved not only the language—quite distinct from the Swedish, more resembling the Icelandish—but also many other characteristics of the ancient Scandinavians. They are for the most part small landowners, a free and independent peasantry, tilling their own lands and living a simple and healthy life amidst their mountains, forests and lakes. It is a man out of their own ranks who has taken the initiative and been elected president of the new branch. It consists of eleven members, so far, but more are expected to join very soon and altogether the prospect looks hopeful for our youngest child. If Theosophy really "takes" among that sturdy, honest and intelligent race, it would indeed be a good thing. Could we only send them a lecturer! But we have none to send—those who are fit cannot leave their other daily work, and the few who have leisure are either not fit or too diffident—it is our Karma, probably. It is with a feeling of envy we read about the many excellent and devoted travelling lecturers in Great-Britain and America—but then we are not more than eight years old—as we are getting older and more reasonable the workers we need will doubtless be forth-coming!

*Theosophy* for April contains a number of most interesting articles. Among these "The Ancient Wisdom of the Maoris," "Sleep and Death," and "In a Temple," may be specially noted. One of Mr. Judge's old articles upon "Mesmerism," also appears. "The Screen of Time" is well written, and at times amusing especially the portion which describes the sufferings of the abandoned wife and children of our President. But people should beware how they attack Mr. Hargrove, for his power of hitting back is very great. "Richard Wagner's Music Dramas" is continued, and with "Literary Notes" and the "Mirror of the Movement," complete an unusually good number.

The *Irish Theosophist* continues Mrs. Keightley's commentaries on the "The Bhagavad Gita." It is to be hoped that this series will find permanent embodiment in book form. Other articles are "The Awakening of the Fires," "Education in America," and "A New Earth," (poem) "The Future of the T. S.," etc., and altogether this breezy little Magazine is quite up to its usual standard of excellence.

The *Australian Theosophist* sounds its coo-e-e-e across the waters, full of hope and encouragement. The Crusaders have been there and the little Magazine is almost completely occupied with their doings, and the account of the meeting of the 2nd Annual Convention of the T. S. in Australia. The *Australian Theosophist* is the reincarnation of "Magic," but we must say that, while we welcome it into the galaxy of *Theosophists*, the old name pleased us quite as well.

# KARMA.

## A STUDY OF THE LAW OF CAUSE AND EFFECT

IN RELATION TO  
REBIRTH OR REINCARNATION, POST-  
MORTEM STATES OF CONSCIOUSNESS, CYCLES,  
VICARIOUS ATONEMENT, FATE, PREDESTINATION,  
FREE WILL, FORGIVENESS, ANIMALS, SUICIDES, ETC.

BY

JEROME A. ANDERSON, M. D., F. T. S.

Author of "Reincarnation," "Septenary Man," "Scientific Evidence  
of the Existence of the Soul," Etc.

*"Be not deceived: God is not mocked: for that which a man soweth,  
that shall he also reap."*—GALATIANS VI:17.

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PRICE—Cloth, \$1.00; Paper, 50 Cents.



# THEOSOPHIC.

## BOOKS.

Following is a list of Standard Works upon this subject, which may be purchased at the Headquarters of the Society at Academy of Sciences Building, San Francisco, Calif., or at 144 Madison Ave., New York City, or at any Theosophic Headquarters in any country:

**The Secret Doctrine**..... \$12.50.

The Synthesis of Science, Religion and Philosophy. By H. P. Blavatsky. New and revised edition, with Index bound as a supplementary volume.

**Isis Unveiled**..... \$7.50.

A Master Key to the Mysteries of Ancient and Modern Science and Theology. By H. P. Blavatsky. Royal 8vo, 2 volumes, about 1,500 pages.

**The Ocean of Theosophy**..... 1.00

By William Q. Judge. Giving a clear and connected idea of the fundamental principles of the Wisdom Religion.

**Reincarnation**..... \$1.00. Paper, 50c.

A Study of the Human Soul, in its relation to rebirth, evolution, post-mortem states, the compound nature of man, hypnotism, etc. Proving the existence of the Soul, its rebirth upon earth, its state during the intervals of its earth-lives, etc. By Jerome A. Anderson, M. D.

**Septenary Man**..... \$1.00. Paper, 50c.

A study of the Human Soul, in relation to the various vehicles, or avenues, of Consciousness (technically known as the Seven Principles), by means of which it brings itself into relation with the Outer Cosmos: including a brief examination of Dream and the Problems of Heredity. By Jerome A. Anderson, M. D.

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**A Study of Man**..... \$2.50.

And the Way to Health. By J. D. Buck, M. D.